with ſuitable Returns from all the Gentlemen, in the greateſt Marks of Reſpect and Affection that are poſſible, accompanied with the deepeſt Expreſſions of Duty and Loyalty to His Majeſty; and if ſome Diſcontents and Animoſities (which have lately happen'd in Your Corporation) were removed; I could ſay, to the great Reputation of this Iſland, that (as to the Concerns of the Publick) we were all of one Mind, and in Peace and Unity within our ſelves.

I ſhall not intermeddle (however) with any Differences that have happen'd about the Affairs of your Corporation (though I have heard ſomething of it;) But thus much I am obliged to ſay, not only as your Governour, but as a Chriſtian, and an *Engliſh* Man, that every good Man, and every honeſt Man, ſhould have his Eyes upon ſuch Perſons (if any ſuch ſhould be found) as ſacrifice the Affairs of the Publick to their own private Intereſt or Paſſions, or as love Contention for Contention's ſake; ſuch Perſons whenever their Party grows to any ſtrength are more dangerous than publick Enemies.

Mr. Mayor and Gentlemen,

There is one thing which I do moſt earneſtly recommend to your ſerious conſideration and diligent care, and that is the ſuppreſſing (as much as poſſibly you can) Profaneſs and Immorality. The unſpeakable Diſorders and Extravagancies of this Age, and the Impudence with which Men of ill Principles do every day attack the very Foundation of our Religion, have made the KING think it neceſſary to recommend theſe matters from the Throne to the great Council of the Nation His Parliament; The Parliament have expreſſed their Senſe of it in an Humble Addreſs to His Majeſty, and by paſſing an Act Purſuant thereunto; and 'tis indiſpenſably your Duty to God and Man, to your King and Country (and of every Member of your Corporation) to be Serious, Vigilant, and Active, on this Occaſion. It will be no new thing to tell you (and therefore I only put you in mind of it) that the Accounts of all Hiſtories, as well as the Experience of all Mankind, agree in the Confirming of this Truth; that Religion and Virtue promote the Happineſs and Reputation of every Body-politick; and that Irreligion and Debauchery are the Cauſes of their Misfortune and Diſgrace. Let us make uſe of our Authority; and (every one of us) add the force of our own Example to it; and *I* pray God inable me always to ſhew you the way.

FINIS.

29429

A SERMON

Taken out of an

Oxford Scholar's POCKET,

Who was found Dead in Bishop's *Wood,*

NEAR

HIGH-GATE,

ON

MUNDAY, Feb. 15. 168⅞.

Together with

A *True Relation* of the Manner of his being Discovered there.

Now Published for the Publick Good.

With Allowance,
April the 4*th*, 1688.

LONDON,

Printed for *Tho. Fabian*, at the *Bible* in St. *Paul's* Church-yard, the Corner-Shop, next *Cheap-side*. 1688.

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THE PUBLISHER TO THE READER.

Reader,

TO startle thee with such an unusual and surprizing a Title, and not give satisfaction why or wherefore, would be a rudeness too criminal not to resent, and, perhaps, prove too strong a temptation to thee to comply with the prevailing humour of a censorious Age, in condemning the ensuing Treatise before thou hast perus'd it; to anticipate this danger, and to free my self from the aspersion of the former, is the design of this Address, wherein I have indeavour'd to give as great a satisfaction to thy curiosity, as was consistent with the leisure I had of inquiring after, or the opportunity I had of being an eye-witness to the Circumstances thereunto relating.

The Person in whose Pockets this (which is now printed) and other Papers were found, was (as I am informed) a Scholar belonging to St. John's

Colledge in Oxford, *who having taken an opportunity of paying a Visit to his Relations residing in* Kent, *after he had spent some time with them, he began to entertain thoughts of returning to his Studies in the University, his thoughts being ripened into a resolution, he bids his Friends, (as it proved, the last) Farewell, and enters upon his Journey, taking* London *in his way, where he lodged for some days at the* Saracen's-head *on* Snow-hill; *during which time his deportment was such, as purchased him the character of a civil, sober, and studious Man in that House: Having left his Lodgings there, we hear no more News of him, until about three quarters of an Year after he was found in the place and manner as followeth.*

On Monday, *the 19th of* February, 168$\frac{8}{9}$; *some Gentlemen, who had devoted that day to their sports, went into the Field with a Pack of Hounds, to beat for a Hare; at length, the Dogs having fallen upon the scent, they pursue it with a full Cry into* Bishop's-Wood, *and being run into a brake of Bushes, they all became mute on a sudden; the Huntsmen, flusht with the hopes of having run down their Game, ride into them, where (Oh amazing disappointment!) they beheld the dead and torn Corps of the Person I now write of. Their Sport ending with this Tragical Scene, they (having taken*

ken order for the securing of the Corps) quit the Field, and retire home. The Officer who was charg'd with the care of the dead Body, convey'd him to a Barn in High-gate, where I had the opportunity of seeing it in this posture: The Head bound about with a Handkerchief, the Face peckt and eaten, the Buttocks and Legs torn and guawed to the bone, the Body dry'd up as that it yielded no offensive smell to the spectators; he had on a black French Hat, a black Suit of Clothes, which seemed as if it had not been long worn, but grown rotten by the dampness of the Ground, his Shoes were new; on his Hands were a pair of black fring'd Gloves; his Shirt was marked F. D. by his side lay a Bamboo-Cane, with a studded Head; in his Pockets were found two Neckcloths, some Money, and three written Papers, one was a Latin Scheme of Divinity; another was a Discourse concerning the Judgment to come, having two Texts accommodated to it; the first was Luke 19. v. 13. the latter end, Occupy till I come. The second, Eccles. c. 11. v. 9. the latter end, ---But know that for all these things God will bring thee into Judgment. The last was this Treatise now published; all of them superscribed, John Higgins. On a waste Page of these Sheets was written this Latin Sentence,

Verbum sapienti sat est.

The

The Name subscribed on all the Papers may afford matter of doubt to some, whether F. D. (which are since discovered, to be the initial Letters of the Name of the Person found dead) were the Author of them yea or no? I am informed, that they were written all with his own hand; and if so, the Superscription might be designed for a Direction to some particular Friend of that Name, who might desire a Copy of him; but it matters not much whether he or another were the Author of it, whoever he was, when I had perus'd the Sermon, methought the Author seem'd in writing it to be in the posture of an Israelitish Builder, having his Sword in one hand and his Trowel in t'other; for as he is watchful to cut the throat of advancing Error with his keen Arguments on one side, so he neglects not by serious and seasonable Applications of Truth to build up a decayed Religion on the other. Reader, this is the best Account that I can give thee of the Person or Sermon, and therefore shall look thee no longer in the Face now, lest thou should'st say 'twas with a design to pick thy Pocket.

Farewell.

Isaiah

Isaiah LIII. V. viij.

---For the transgression of my people was he stricken.

THis great and eloquent Prophet, the Evangelist of the *Jewish* Church, from the 13th *Verse* of the former *Chapter*, to the latter end of this *Chapter*, is as it were ravished with the serious contemplation of a certain great and excellent Person, under strange and unusual Afflictions, whom he doth here set himself with all his Art and Eloquence to describe. In all his Descriptions every Sentence is full of weighty *Emphasis*, and every Word doth strive to express it self in Raptures and Ecstasies. By which lofty and admirable manner of speaking, he doth endeavour to fasten the evident Marks and Tokens of something more than a Man upon the Person that is here described: That the Person here mentioned under these Titles, can be no other than the *Messiah*, is evident to every man's faith, by such certain and undeniable Testimonies collected out of sundry Texts of Scripture, and by the general concurrence of several Passages through-

throughout the whole Book of God, that I think no sober person will be so stupid, I had almost said, impious to deny it. But yet since by reason of the general corruption, and the great decay of *Christianity* in the World (which was occasioned by men of seditious and wicked Principles, which are sprung up of late to disturb the Peace of the Church with lying Doctrins and damnable Heresies) there is a certain heterogenious and mischievous sort of People, who do as it were fight against God with his own Weapon, and by their bold and impudent Assertions, do seek to obscure the true meaning of this Prophecy: and since from hence farther Doubts and Scruples are like to arise, I shall acquaint you with these two things: First, What was the Opinion of the Ancients. Secondly, The Opinion of latter Interpreters.

I begin with the Opinion of the Ancients: And here we shall find that the *Jewish* Interpreters, by a general consent, determine, that this Prophecy could be understood of no other Person but Christ, the contrary Opinions being by all of them rejected as spurious and illegitimate, and clean contrary to the main scope and drift of the Text, which Persuasion of theirs is grounded upon no other foundation, but some certain Passages in this *Chapter*, which cannot any way

be

be made to agree with any other, but the true *Messias*, and he who is the Saviour of the World. It was a constant and received Speech amongst the *Jewish Rabbies*, That divide all the Afflictions of the People of God into three parts, that one third part was to fall to the *Messias*: And as for the *Doctors* and *Fathers* of the *Christian Church*, they do all with one unanimous breath declare this to be the Prophecy of the *Messias*, and this to be *Jesus Christ*: and so full are they to this purpose, that *Isaiah*, upon the account of this Prophecy is styled by some, *Evangelista & Paulus Propheticus*: scarce was ever the least intimation given for any other sence of it, till within this 60 or 80 Years a new Christianity hath endeavour'd to get footing in the Christian World.

The other Opinion is of the later Interpreters, amongst whom I account the late *Jewish* Interpreters, such as have writ since 1000 Years after *Christ's* time, whose opinion in this matter will be found to have this eminent property of falsity, that is, it's very various. For having departed from the old received Interpretation, they no ways agree, what they should constitute in the room of it; some will have the Subject of the Prophecy to have been the People of *Israel*; some indefinitely, any just and righteous person. Some affirm it to have been *Isaiah*; and one

amongſt the reſt, would needs have the perſon here ſpoken of, to have been the Prophet *Jeremiah:* the Authors of each, which Opinions give us ſuch inſipid ſtories upon this *Chapter*, as are fitter to be uſher'd in with the grave and ſolemn Preface of [*Once upon a time*] than to be accounted Interpretations of the *Word of God.* He that contends for the Prophet *Jeremiah*, is one *Rabbi Saadias Haggaon*, and he ſtands alone, not being countenanced by any of his *Jewiſh* Brethren, till one in the *Chriſtian Church* thought fit to be his ſecond, and, out of forſooth a Zeal to the *Chriſtian Faith*, to wreſt the ſtrongeſt Arguments out of the hands of the *Chriſtian Church*, wherewith it hath fought againſt *Judaiſm* ever ſince it was a *Church*: and thus much I ſhall with confidence (becauſe with evidence) affirm, that if thoſe Prophecies may be proved to have had their firſt and literal completion, in the perſon of any beſides *Jeſus of Nazareth*, all Arguments proving them to belong to him, at the ſecond hand, and by accommodation, are but vain and precarious to the *Jew*, who will, and indeed upon this *hypotheſis*, may reject them, as eaſily as we can already reject them then convince him who can.

But how can the Prophecy be made to agree to *Jeremiah?* with what truth or propriety can he be ſaid *to have been exalted and extolled*, and

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have been very high, and *to have been ſtricken for our tranſgreſſions*, and *to have the iniquity of all us laid upon him*? how could it be ſaid of him, *who ſhall declare his generation*, and *he ſhall ſee his ſeed*, and *prolong his days*? and alſo, *that he ſhould divide the ſpoil with the mighty*? Why, Yes, ſays the Expoſitors, he was exalted, and very high, becauſe the *Chaldean* had him in admiration; thô that is more than we read of; and thanks for a good invention for it. In the next place, *he was ſtricken for our tranſgreſſions*, and *our iniquities laid on him*; becauſe by the ſin, and injurious dealing of the *Jews*, he was cruelly and unworthily uſed. And then for the ſaying, *Who ſhall declare his generation?* the meaning of it is, Who ſhall reckon his years? For he ſhall be very aged. Thô yet we know no more of his Age, but that he prophecied about 40 Years; whereas ſome have prophecied much longer, and particularly *Hoſea*, who prophecied about 80 Years. And as for the other Expreſſions, of *ſeeing his ſeed*, and *prolonging his days*, that we are told muſt ſignifie, that he ſhould ſee of his Converts in *Egypt*, where he ſhould live a long time; thô we read not of any of his Converts, nor of any ſuch prolonging of his days; but that it is a conſtant tradition of Antiquity, that he died an untimely diſaſtrous Death, being knockt in

the head in *Egypt*, by his wicked Country-men, with a Fuller's Club. In the last place, As for his *dividing the spoils with the mighty*, that we are told was perform'd in this, that *Nebuzaradan*, the Captain of the King's Host, after the taking of *Jerusalem*, gave him a Reward, and some Victuals, and so sent him away: a worthy dividing of the Spoils indeed, when they take their shares of what is given at rich mens doors.

So then, here we have an Interpretation, but as for the sence of it, that, for ought I see, must shift for it self: but whether thus to hale and drag words both from Sence and Context, and to squeez whatever meaning we please out of them, be not, as I may speak, with some change of the Prophet's phrase, to draw Lies with Cords of Blasphemy and Nonsence, as it were with Cart-Ropes, let the sober and impartial Reader be judge: and I hope whatever Titles the Church of Novelty and *Socinianism* is pleased to dignifie such immortal and incomprehensible Interpreters with, yet that those that have a hearty concernment for the truth of the *Christian Religion* (which some betray, by pretending to defend it) will call such ridiculous prophane Interpretations by their true and proper Names.

Well, therefore, taking it for manifest, and that upon all the grounds of rational and enforced

interpretation, that the Perſon here ſpoken of was *Chriſt*, the true *Meſſias*, the great Mediator of the *New Covenant*, very God, and very Man, in whom every tittle of the Prophecy is moſt exactly verified, and to whom it doth moſt peculiarly and communicably agree, we ſhall now proceed to take an account of the ſeveral parts of the Text, in which are theſe things conſiderable.

1. The ſuffering it ſelf, (*He was ſtricken.*)

2. The nature of the ſuffering, it was penal and expiatory, (*He was ſtricken for our tranſgreſſions.*)

3. The cauſe and ground of this ſuffering, God's propriety in, and relation to the perſons for whom *Chriſt* was ſtricken, imply'd in the words, (*my People.*)

1. The ſuffering it ſelf. The very word it ſelf imports violence and invaſion from without. It was not a ſuffering of meer internal weakneſs of nature, which carry the ſeeds and cauſes of its diſſolution in its own bowels, and ſo, by degrees, withers and decays, and, at length, dies like a Lamp, that for want of Oyl, can burn no longer; but, like a Torch, in its full flame, which is often blown out by the breath of another wind. So was *Chriſt* dealt withal in the very prime and vigor of his years; by main force he was torn and ſtricken out of the World, blows did the work

of

of time, and ſtripes and ſpears were inſtead of age, to put a period to his afflicted life.

Now the greatneſs of the ſuffering will be made out unto us upon theſe three accounts.

1. Upon the account of the latitude and extent of it.

2. Of the intenſeneſs and ſharpneſs of it.

3. Of the Perſon inflicting it.

1. As for the latitude, the blow reacht every part of his humanity, carrying the grief all over, till by one univerſal diffuſion of its ſelf, it enter'd (according to the *Pſalmiſt*) like water into his bowels, or oyl into his bones: it ſpread itſelf into every part of his body, as if it had been another Soul, nothing was free from ſuffering, that could ſuffer, ſuffering ſeem'd to be his portion, his inheritance, and his very property, even the Religion he came to propagate and eſtabliſh, was a ſuffering Religion, and by the ſevereſt method of eſtabliſhing; he gave the firſt and greateſt inſtance of it in himſelf. He that would recount every part of *Chriſt* that ſuffered, muſt read a Lecture of Anatomy; from the crown of his head, to the ſoul of his foot, there was nothing but the traces of pain and ſuffering; they made long furrows in his back, ſaith the *Pſalmiſt*; they did as it were tear and plow up his innocent body; in his perſon we might have ſeen grief; in

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its height, grief triumphant, crown'd and array'd in purple, grief reigning and doing the utmoſt that it was able. It's a ſubject too well known, and too frequently diſcourſed of, to make deſcriptions on the thorns, nails, and ſpears, that acted their ſeveral parts in this Tragedy, not but that the Narration of our Saviour's Paſſion will beget another in every hearer of it.

But when we have ſaid the utmoſt of his bodily ſufferings, we ſtill know, that nature has provided a ſupport able to meet and bear up againſt all theſe; for the ſpirit of a man will bear his infirmity, as the breath bears up the body from ſinking: but when the ſupporter fails, when the *primum vivens*, and the *ultimum moriens*, hath a mortal blow, and the iron entreth into the very ſoul, then *a wounded Spirit who can bear?* And this was our Saviour's condition; there was a ſword that reached his very ſpirit, and pierced his ſoul, till it bled through his body, for it was the ſtruggles and agonies of the inward man, the labors and ſtrivings of his reſtleſs thoughts, that caſt his body into that prodigious ſweat; tho it was the body that ſweated, it was the ſpirit that took the pains, it was the treading the wine-preſs of God's wrath alone, till it made him red in his apparel, and dyed his garments with blood. What thought can match, or tongue expreſs, what

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our Saviour then felt within his own breaſt? the image of all the ſins in the world, for which he was to ſuffer, then appeared clear and lively and expreſly to his mind, all the vile and horrid circumſtances of them, ſtood as it were particularly rigid before his eyes, in all their diſmal colours: he ſaw how much the honor of God was abuſed by them; and how many millions of poor ſouls muſt have been caſt inevitably under the preſſure of a wrath infinite and intollerable, ſhould he not have turn'd the blow upon himſelf, the horror of which then fill'd and amaz'd his vaſt apprehenſive ſoul; as thoſe apprehenſions could not but affect his tender heart, then brim-full of the higheſt zeal for God's glory, and the moſt relenting compaſſion for the ſouls of men, till it fermented and boiled over with agony and tranſport, and even forc'd its way through all his body, in thoſe ſtrange ebullitions of blood, not to be parallel'd by the ſufferings of any perſon recorded in hiſtory whatever: It was this, that drew thoſe doleful words from him, *My ſoul is exceeding ſorrowful*; it was wounded, and as it were beſieged with an army of ſorrows, and (believe it) his ſoul was too big, and of too ſtrong a make, to bend under an ordinary ſorrow; it was not any of thoſe little things that make us put finger in the eye, the loſs of an eſtate, friends,

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preferment, intereſt, and the like, things too mean to raiſe a tumult in the breaſt of a reſolved *Stoick*, much leſs in his, who hath placed and preached happineſs, not only in the want, but in the very defiance of them.

And now after this his Agony in the Garden, I need not much inſiſt on the Wounds given him in his Reputation, by the Sword of a Blaſpheming Tongue, the ſharpeſt of all others, which, like a poyſoned Dagger, hurting both with Edge and Venom too, at the ſame time makes the Wound and prevents the Cure; even the guilty perſon feels the ſting of a malicious Report, and if ſo, much more an innocent perſon; and yet infinitely more muſt he that is not only innocent, but innocency itſelf. Reputation is tender, for it to be blown upon, is to be tainted, like a Glaſs, the clearer and finer it is, the more it ſuffers by the leaſt breath: and therefore for him, who came to deſtroy the Kingdom of Satan, to be traduced as a partner with, and Agent for *Belzebub*; for him, whoſe greateſt repaſt was Prayer and Abſtinence, and rigid Severities upon himſelf, to be taxed as a Wine-bibber and a Good-fellow; for him who came into the World, both in Life and Death, to bear Witneſs of the Truth, to ſuffer as an Impoſtor and Deceiver, what could be more grievous and afflicting to a great innocence, joyned with as great an appre-

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henſion? However, his Church gains the advantage of comfort by it, that even the worſt of Sufferings comes ſanctified to our hands, by the Perſon of that Grand Example, *Who was Reviled, Slandered, and Toſt upon the Tongues of Men*: greater Martyrdom, queſtionleſs, than to be caſt, as the Primitive Chriſtians, to the Mouths of Lyons, which are tender and merciful, compared with the Tongues of Men. Whether we look on that bitter Spirit, which acted in thoſe *Jews*, or in ſome *Chriſtians*, now-a-days worſe than they; men who ſeem to have out-done all before them, in Acts of a more refined Malice and improved Calumny, Qualities lately ſprung up of that ſtock of a ſpreading Atheiſm, and a domineering and reigning Senſuality, ſins now made National and Authentick, and ſo much Judgment and Mercy-proof, that it's well if we can be cured, without being cut off.

2. The next thing, declaring its Greatneſs, was, the Intenſeneſs of it; we have ſeen how far it went, now we are to conſider, how deep; it fell, not on him like a Dew or Miſt, that wets the Surface of the Ground, but like a Soaking Rain, that deſcends into the very Bowels of the Earth; there was Pain, without any of thoſe mitigations that God is pleaſed to temper and alay it withal, as it befals other men; like a man that drinks only

only the Spirits of Liquor ſeparated and extracted from the dull and inactive Body of the Liquor it ſelf, ſo all the force and activity, the ſting and fierceneſs of that trouble was ſomething, as it were, derived and diſtilled and abridged into the Cup that *Chriſt* drank off; there was ſomething ſharper than Vinegar, and bitterer than Gall, that that Cup was made up withal. We can't ſay, indeed, that the Sufferings of *Chriſt* were longer in duration, for to be violent and laſting too, is above the method of nature; but he that lived at the rate that he did, muſt be ſaid to live an Age every hour: yet he was able to ſuffer ſo too, and compremiſe the greateſt torments in the ſhorteſt ſpace; which yet by their ſhortneſs loſt nothing of their force and keenneſs, as a Pen-knife and a Needle are as ſharp as a Spear, though not ſo long; that which promotes and adds to the impreſſion of pain, is the delicate and exact conſtitution of the Party and Faculty agriev'd; and there is, no doubt, but the very Fabrick and Complexion of our Saviour's Body, was a Maſterpiece of Nature and exactly framed, and of that fineneſs, as to have the quickeſt and moſt ſenſible touches of every object; and withal, to have theſe advanced by the conjunction of his admirable made Body, with his high and vigorous Intellectuals, all which made him drink in

Pain more deeply, feel every Laſh, every Wound, with ſo much a cloſer and more affecting ſence. For it is not to be doubted, but that a dull Fellow can endure the Paroxyſms of a Feaver, the Torments of the Gout, or Stone, much better than a Man of a quick mind and excellent fancy; becauſe in one Pain beats on a Rock or Anvil, in the other it prints it ſelf in Wax; one is born with a Lethargy or Stupefaction into the World, arm'd with an Iron Body and a Leaden Soul againſt all the Apprehenſions of ordinary Sorrow, ſo that there is need of ſome Pain, to waken him, and to convince him, that he is alive. But our Saviour, that had an Underſtanding too quick, to let any thing that was intelligible to eſcape it, took in the dolorous afflicting Object, in its full dimenſions, he ſaw the utmoſt event of every one of thoſe Strokes, that the guilt of our Sins inflicted on him; and what his Eyes ſaw, his Heart proportionably felt; for ſure they muſt needs be incommunicably afflicting in the actual endurance, which were ſo dreadful in the very approach, that the horror of them put the Man of God's Right-hand, the Man made ſtrong for that purpoſe, to ſtart back and decline the Blow, could the avoidance of it ſtood with the Decrees of Heaven; *Father, if it be poſſible, let this Cup paſs from me*: which yet was not the

voice

voice of Cowardiſe, but of Humane Nature, that by its firſt and eſſential Principles would have ſav'd it ſelf, might it have conſiſted with the ſaving of the World.

3. The third thing, ſetting forth the Greatneſs of his Sufferings, is, the Perſon inflicting, (God).

The Meaſure of every Paſſion is the Operation of the Agent; And what cannot Omnipotence do? Omnipotence imploy'd, or rather influenced by Juſtice, in whoſe quarrel it was then put to act; we muſt not meaſure Divine Strokes by thoſe that are inflicted by the greateſt and moſt exaſperated Mortal, the condition of whoſe Nature ſets bounds to its Power, when it cannot do its Rage; ſo that in the utmoſt executions of it, he acts but like an Aſp, very eagerly, but weakly: Every Blow inflicted by the fierceſt Tyrant, can reach no farther, than the Body; but the Body is the Manſion-place, the *Ergaſtulum*, but no part of the Soul, and ſo conſequently can no more communicate its ruines to that, than a Man can be ſaid to be wounded in his Perſon, becauſe a Wall of his Houſe was broken down.

Upon which account there have been ſome whoſe Souls have been ſo fortifi'd with Philoſophy, and great Principles, as to enable them to laugh

laugh in *Phalaris*'s Bull, to ſing on the Rack, to diſpiſe the Flames; for ſtill when God torments us by the inſtrumental mediation of the creature, his anger can fall upon us in no greater proportion than what can paſs through the narrow capacities of a created being; for if the Fountain be never ſo full, if it communicate it ſelf by a little Pipe, the Streams can be but ſmall and inconſiderable, and equal to the meaſure of conveyance. God can no more give his Power than his Glory to another; there is no mortal man can draw his Bow; God cannot Thunder or Lighten by Proxy, or uſe any Deputy to do Execution on a Conſcience. And being therefore to diſcharge the utmoſt of his vindictive Juſtice on the Sins of Mankind, he took the Sword into his own Hand, enter'd the Liſt, and dealt with him immediately by himſelf.

And then we find the difference of our Saviour's Sufferings, by the difference of his Behaviour; whileſt he was buffeted, ſcourged, and nailed to the Croſs, we heard nothing from him, but, like a Lamb before the Shearer, he was dumb, not becauſe he could not, but becauſe he ſcorned to roar under the impreſſes of a finite anger; but when God ſtretched forth his Hand, and darted forth his immediate Rebukes into his very Soul and Spirit, as he did whileſt he was hang-

hanging upon the Cross, then he cries out, *My God, my God, why hast thou forsaken me?*

Silence upon such a cause would have been but Stupidity, and Patience an Absurdity; for when God withdraws his presence from him, that Darkness that then cover'd the Face of the whole Earth, was nothing but a faint Emblem of that black horror, and cloud of despair, that overcast his Soul. 'Tis not possible for us to conceive the utmost weight of those heavy Strokes inflicted by the Almighty himself upon our Saviour; all the Representations and little Draughts made of them by Words and Fancy are vastly short of the keen Impressions of Sence. But yet that which gives us the nearest resemblance of them, surely is the Torments of a Guilty Mind, under a state of Desertion: when God shall turn the Worm of Conscience into a Scorpion, and smite it with the secret invisible Sting, such as shall fester and rage inwardly, gnaw and rack the very Entrals of the Soul; the burthen and anguish of which hath been so insupportable, that some have profess'd themselves, to envy the condition of *Judas*, and of the damned Spirits, as thinking the indurance of those Flames more tolerable than the Expectation, and accordingly have done violence to their Lives, and so fled to Hell as a

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Sanctuary, and choſe Damnation as a Relief. Far were ſuch perſons (God knows) from bettering their Condition, by compleating their Miſery, and that too which they could not bear in the very beginning and fore-taſts of it; yet, however, it demonſtrates unto us the unſpeakable wretchedneſs of a guilty Soul, labouring under the Hand of God. And, by the way, let the boldeſt, hardeſt, and ſecureſt Sinner know, that God is able, without ever touching him in his Eſtate, his Health, Reputation, or any other outward Enjoyment that is dear to him, but meerly by letting a few drops of his Wrath fall upon a guilty Conſcience, to ſcald and gall with a lively ſence of ſin, that he ſhall be a continual Terror to himſelf, carry a Hell in his own Boſom, which ſhall eccho to him ſuch Peals of Vengeance every hour, that all the Wine, and Muſick, all the Honour and Greatneſs of the World ſhall not be able to miniſter the leaſt eaſe to his heart-ſick and deſponding Soul. Now, in the Torments of a guilty Conſcience, we have ſome Image of the Pains then ſuffered by our Saviour, the greatneſs of both being founded upon the ſame reaſon, *viz.* That God is the ſole and immediate Inflicter of ſuch Strokes, and then that Blow muſt needs be grievous in which Almighty Vengeance doth its work.

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And thus I have finiſhed the firſt General thing propoſed from the Text, which was the Suffering it ſelf, expreſſed in theſe words, (*He was ſtricken.*) And that by conſidering the Latitude, its Intenſeneſs, and alſo the Cauſe of it, all which do demonſtrate unto us its unparallel'd Greatneſs.

2. The ſecond General thing was, the Nature and Quality of this Suffering, *viz.* that it was Penal and Expiatory, (*He was ſtricken for our Tranſgreſſions.*) And to prove, that it was Penal, there needs no other Argument to a clear and unbyaſſed Underſtanding, than the natural, genuine and unconſtrained Uſe of the Word; for what other Sence can there be for a Man's being ſtricken for Sin, but his being puniſhed for Sin? And that I am ſure is ſpoke ſo plainly by the univerſal Voice of the whole Book of God; that Scripture muſt be crucified as well as Chriſt, to give any other tolerable ſence of it. But ſince Hereſie hath made ſuch bold Invaſions upon thoſe Sacred Truths and Holy Writings, we will conſider both thoſe Sences they are aſſerted to be capable of.

1. Firſt of all then: Some aſſert, that to be ſtricken for Tranſgreſſion, imports not here Puniſhment for Sin paſt, but a prevention or taking

away of Sin yet future; ſo that Chriſt is ſaid to ſuffer, to be ſtricken, and die for Sin, becauſe by all theſe he confirm'd unto us an excellent and holy Doctrine, the belief of which hath in it a natural aptneſs to draw men off from their ſins: In a word, becauſe Chriſtianity tends to make men holy, and ceaſe from ſin, and becauſe Chriſt by his Blood ſealed the truth of Chriſtianity, therefore he is ſaid to die for ſin. A ſtrange and remote Deduction, and ſuch a one as the common rules of ſpeaking would never have ſuggeſted.

But then, beſides, it's eaſie to come upon the Authors of this perverſe Interpretation, by demanding of them, what fitneſs there could be in his Death, to confirm his Doctrine, and what reaſon the World would have to believe Chriſtianity, becauſe the Author of it, a pious, excellent, and innocent Perſon, was baſely and cruelly put to death; therefore, they ſay, that this effect of its confirmation is really and indeed to be aſcribed to his ſubſequent Reſurrection, though his Death be ſtill mentioned, that being the moſt difficult and heroick Paſſage of all he did or ſuffered for our ſakes, and conſequently the greateſt Inſtance of his Patience, and Perſwaſion of the Truth of that Doctrine for which he ſuffered. But, by their favour, if

Chriſt

Christ be said no other way to die for sin, then because he delivered a Doctrine, the design of which was to draw men off from sin, and which was confirm'd to be true, onely by his Resurrection, how comes it to pass, that the Effect is still joyned with his Death, but never with his Resurrection, it being said over and over, he died for Sin, he suffered and bled for Sin, but never that he rose for sin; it's indeed said, that he rose again for our justification; but in the foregoing words it's said, he was deliver'd to death for our offences; which shews, that these words, (*for our offences*, and *for our justification*) have a different sence, and bear a different relation to the words to which they are joyned, in that as well as other Scriptures; but the whole invention is so forced, and so far fetch'd, and so much out of the road of common reason, that it's impossible, that it should gain, but upon the strength and prepossessions of prejudice; and when prejudice stands for judgment, for ought I see, it is as vain to urge Arguments, as to quote Scriptures.

2. Secondly, The other sence of these words, and which alone the Catholick Church retains for true, is, that Christ's being stricken for sin, signifies his being punished for sin; the word

(for,) in this case denoting the antecedent meritorious cause of this suffering, and not the final, as the School of *Socinus* doth assert, and consequently must directly relate to the removal of the guilt of sin, and not the power of it, as is also affirmed by the same person Now, if Christ's suffering, and being stricken for sin, imports the Sufferings to have been Penal and Expiatory, as it might with highest evidence be demonstrated from several Scriptures, and thô at this time I shall confine my self within the limits of the Chapter where I took my Text: And here I shall found the proof of it upon these two Expressions: First, that Christ is said *to have borne our sin*, in Verse the Twelth. Now, *to bear sin*, is an *Hebrew* Phrase, which in *Latine* is call'd, *luere peccatum*, and in *English*, *to be punish'd for sins*: and if to bear another man's sins, by suffering death, doth not imply, the undergoing of punishment due to that man, we must invent a new way of expounding Prophane Writings, as well as Sacred, and of interpreting the Common Speeches of Men, as well as the Word of God.

2. The other Argument shall be taken from the Expression, that declares Christ *to have been made a sacrifice*, or *an offering for sin*, Verse the Tenth. The Proof of what I affirm, is grounded upon

upon the Uſe and Deſign of a Sacrifice, as it hath been uſed by all Nations of the World, which was to appeaſe the Deity, by paying down the Life for Sin, and that by the ſubſtitution of a Sacrifice, whether of Man or Beaſt, to die, and pay down his life, inſtead of the ſinner's. There was a tacit acknowledgment fix'd in the hearts of all men, *That the Wages of Sin was Death, and without Blood there could be no Remiſſion*; upon which was built the reaſon of all the Sacrifices and Victims: ſo ſurely as Chriſt was a Sacrifice, and that the deſign of a Sacrifice is to pay down a Life for Sin, ſo ſure is it that Chriſt's Death and Sufferings were Penal.

Now it being clear, that the Foundation of all Puniſhment is Compenſation or Exchange, that is, ſomething paid to Divine Juſtice, for ſomething done againſt it, and ſince all Compenſation is a Retribution equivalent to the Injury done; therefore, that Chriſt might be qualified a Sacrifice fit to undergo the full Puniſhment due to the Sins of Mankind, two things were required.

1. An Infinite Dignity in his Perſon; for ſince the evil and demerit of Sin was infinite, and ſince Chriſt was to ſuffer for it, as not to remain under thoſe Sufferings for an infinite duration,

ration, the infinity was to be made up some other way, which could not be, but by the infinite worth of his Person, grasping in all the Perfections and Glory of the Deity, and by consequence deriving an Infinite Value on his Sufferings.

2. The other Qualification required, was, a Perfect Innocence in the Person to suffer; for so much was specified by the Paschal Lamb, of which we still read in Scripture, that it was to be a Lamb without blemish: and there is no doubt, had Christ had any sins of his own to have suffered for, he had been very unable to satisfie for other mens: he that is going to Goal for his own Debt, is very unfit to be a Security for another. But now the perfect innocence I affirm necessary to render Christ a fit and proper Sacrifice, is urged by our Adversaries, to be the very reason why Christ's Sufferings could not be Penal, since Punishment, in the very nature and sence of it, implies relation to sin.

To this I answer, that Punishment doth indeed import an essential relation to Sin, but not of necessity the Sin of the Person on whom it was inflicted, as might be instanced by innumerable Precedents, as well as undeniable Reasons. If it be repli'd, that the Soul that sins

shall

ſhall die. I anſwer, that this is only a poſitive Law, according to which, God declares he will proceed in the ordinary courſe of his providence, but it is not of a natural and eternal obligation, ſo as univerſally to bind God in all Cauſes, but he may, when he pleaſeth, deal otherwiſe with his creatures. But this will receive more light in the diſcuſſion of the third General Head, to which we now proceed, *viz.*

3. The Ground and Cauſe of the Sufferings, which was God's propriety, in and relation to the perſons for whom Chriſt ſuffered, ſpecified in theſe words, (*my People.*) *For the Tranſgreſſion of my People was he ſtricken.*

If it be asked, upon what account the perſons here ſpoken of, were denominated God's People? I anſwer, They were made his by an Eternal Covenant and Tranſaction between the Father and the Son; by which the Father, on certain Conditions, to be performed by the Son, conſigned over ſome Perſons to him, to be his People: for the better underſtanding of which, we are to obſerve, that the buſineſs of Man's Redemption proceeds on a twofold Covenant.

1. An Eternal Covenant made between the Father and the Son, by which the Father agreed to give both Grace and Glory to a certain number

of

of Sinners, upon condition that Christ would assume their Nature, and pay down such a Ransom to his Justice, as should both satisfie for their Sins, and withal merit such a Grace as should effectually work in them all things necessary to salvation. And the Covenant may properly be called a *Covenant of Suretiship*, or *Redemption*, on which alone, and not on any other *Covenant* made with God in their own persons, is built the infallibility of the future believing, repenting, and final persevering of all such as Christ from all eternity took to make his People.

2. The other *Covenant* is made in time, and actually enter'd into by God and Man, by which God, on his part, promises to Man, Eternal Salvation, upon condition of Faith and Repentance on theirs. And this is called in Scripture, *the second Covenant of Grace*, and stands opposed to that which is called, *the first Covenant*, or *Covenant of Works*. Now in the *Eternal Covenant* and *Transaction*, between the Father and the Son, of which alone we now speak, was the donation of a certain number of persons made to Christ, to be his People; by vertue of which Agreement and Transaction, he was in fulness of time to suffer for them, and to accomplish the whole work of their Redemption, from first to last. For to affirm, that Christ died only to verifie a

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Propolition, that whosoever believed should be saved; but, in the mean time, to leave the whole issue of things, in reference to persons, so loose and undetermined, that it was a question, whether ever any should actually believe, and very possible, that none ever might, and consequently, that after Christ had suffered, had been stricken, and died for Trangression; yet for any thing he had done in all this, he might never have had a People: this certainly is a new and strange Gospel, such as the Doctrine of our Church seems utterly unacquainted with.

Having thus shewed the Foundations upon which the persons here spoken of, are here called God's People, *viz.* by an eternal Covenant, in which God the Father and the Son mutually agreed, upon the terms of their Redemption; we are to observe, that this same thing that denominates them God's People, makes them, under the same reason, to belong to Christ, and that not only upon the account of his Nature, that he was God, but chiefly of his Office, that he was their Mediator: which capacity made him equally concerned in that eternal Covenant; he accepting and agreeing to those terms that were proposed and offered him by the Father; by his acceptation of which, he became a Mystical Head, and a Surety, to those for whom he so undertook. And this relation of him, to them,

was the cause why he both might and was stricken by God for their Transgressions, without any violation of the Divine Justice, notwithstanding the innocence of his person forced to render it just.

To inflict a Punishment, instead of another, either of these two causes are sufficient.

1. An intimate conjunction between those persons, and that either Natural, as between the Father and the Son, or Political, as between King and People, and the like.

2. The voluntary consent and will of an Innocent person, to undergo that which is due to the Nocent, as it is between a Man and his Surety.

Accordingly, from that *Covenant*, by which the Father made over a certain number of persons to the Son, to be his People, there arose this twofold Relation of *Christ* to them: First, Of a King to his People, or of a Mystical Head to its Members; so that legally and politically they suffered in Christ, as the whole Body suffers when the Head is wounded or strucken through with a Dart. Secondly, The other Relation is of a Surety; so that the satisfaction paid down by him to God's Justice, is, in estimation of Law, as really accounted to be paid down by Saints, as if they had paid it in their own persons. And this is a farther and fuller Answer to the Objection formerly hinted, from the *innocency of Christs person*, as if it had

hindred him from Suffering, and made him uncapable of Punishment.

For his own free voluntary consent, to be Surety for Sinners, and Responsible for all that Divine Justice could charge them with, transferr'd the guilt and obligation from their persons to his own. In a word, the Compact between Christ and his Father, made him a King, a Mystical Head, and also a Surety, to some certain persons; and his being so, made them his People; and they being his People, did, upon that account, make it both just and equitable, for him to suffer, and *to be stricken for their Transgressions*; which is the Result of the Text, and the thing undertaken by us to be proved.

I have finish'd the several things by us propos'd from the Text; in which, having set before you, how much Christ hath suffered, and all for our sakes, I hope it will kindle the working of a Pious Integrity in every one of our Hearts; for I am sure if Christ's Suffering for us were the Doctrine, Gratitude must make our readiness to suffer for him the

APPLICATION.

Christianity I shew'd was a suffering Religion, and there are two sorts of Sufferings to which it will certainly expose every genuine Professor of

it. The first is from himself, the second is from the World.

Firſt, it will engage him in a ſuffering from himſelf, even that grand ſuffering of Self denial and Mortification, the ſharpeſt and moſt indiſpenſible of all others, in which every *Chriſtian* is not only to be the ſufferer, but himſelf alſo to be the executioner. *He that is Chriſt's* (ſaith the Apoſtle) *hath crucified the fleſh, with the affections and luſts thereof.* A ſevere diſcipline certainly, in which a man is to act his fierce anger upon his deareſt friend; for could Nature ever yet ſuggeſt to any one, the hatred of his own fleſh, the crucifixion of his deſires, and ſtabbing his beloved affections; Nature indeed cannot, will not promiſe it, but Chriſtianity, that riſes many ſtrains above Nature, muſt and will. The beſt Sacrifice, to a crucified Redeemer, is a bleeding Heart, and a dying Corruption; we cannot bring, neither, indeed, doth God expect a recompence for what he hath ſuffered for us; yet that which he will accept, as if it were a recompence, is for us to deal cruelly with that body of ſin, that hath cauſed the acting of all thoſe Cruelties on him; let the ambitious man lay his Pride in the duſt; the covetous depoſite his Treaſures in the bank of charity and liberality; and let the voluptuous Epicure renounce his Cups and Whores, and this will be a Preſent to him better than a whole Hecatomb.

But

But, it's like, this jolly World about us will scoff at the Paradox of such Practices, and explode them, as Melancholy and Madness, yet let these Sons of Pleasure know, that such as scorn to be thus melancholy in this World, will have little cause to be merry in the next.

2. The other kind of suffering, which Christianity will engage a man in, is from the World; such is the nature and *genius* of Christian Religion, as it must unavoidably bring him, who owns it, in the power of it, under temporal troubles and afflictions. *In the world* (saith Christ) *you shall have tribulation*; and he spoke it not so much by a Spirit of Prophecy, as Philosophy, and by a natural sight of it, in its causes: For the contrariety of the Principles and Maxims of Christianity, to those of the World, cannot but engage men in such practices as shall also thwart the Customs and Modes that govern the Actions of the World, but where there is a contrariety, there will be fighting; the weaker, I am sure, must suffer, and generally the Christian is so in all worldly encounters, whose chief defensives lie not in that Armour that is Sword-proof, and Bullet-proof, but within his Breast, that is, his innocence and confidence in a reconciled God. Suffering is a thing of all men abhorr'd, and that because they are asham'd of

it,